# THE UNITARIAN ADVANCE

A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

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**1916**

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# THE UNITARIAN ADVANCE

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## CONTENTS FOR MAY, 1916

Our Group System ..... 254

Editorial ..... 255

The God Who is Everywhere Present and What His Presence Means ..... *Rev. E. H. Reeman* 259

"What a Congregation May Fairly Expect of Its Minister" ..... *Rev. Alson H. Robinson* 262

Why a Unitarian Church Has no Creed ..... *Joseph A. Kyle* 266

Our Readers' Exchange ..... 267

Anniversary Week, Boston ..... 268

The Modern Church and Social Justice ..... *Rev. John Haynes Holmes* 271

Faith, Hope, Love—and a New World ..... *Rev. Christopher Ruess* 274

Sixty-Fourth Annual Meeting of the Western Unitarian Conference.. 276

Sunday School Institutes ..... 277

The Middle States Letter ..... 278

New England News Letter ..... 281

Western Conference News ..... 283

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# *Our Group System*

## *Enters a New Phase*

AN Eastern church, that at Lancaster, Pa., has put THE UNITARIAN ADVANCE into the home of every family in its membership for the current year.

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# The Unitarian Advance

*Formerly The Unitarian—Established 1906*

Volume VI MAY, 1916 Number 9

STAR ISLAND is ours! Of course, for twenty years it has been ours, more or less; and increasingly *more*, as our traditions and affections have become more firmly fixed upon it. The control of its little stone meeting house has been within our body for over a decade; and our Unitarian Summer Meetings have been the most dominant circumstance of the Isles of Shoals throughout the whole period. But now the Blessed Isle is really "ours" by honorable purchase and legal occupation—to have and to hold, to use and to glorify, to possess and to be possessed of! Much credit is due to the energetic committee which brought this result about; and we know that to Mr. Carl Weatherell, more than to any other one person, is credit chiefly due. But, fundamentally, it was an "all-together" pull and strain on the part of a valiant company of men and women which did the deed. We are particularly pleased that it was an accomplishment in which our Congregational neighbors shared. To say that Star Island is "ours" does not mean that it is Unitarian. It is Congregational"—for we are all Congregationalists; it is a summer "homing-place" for those whose sense of the "beauty of holiness" is identical with their sense of the "sweet reasonableness" of universal order which this rock-set jewel, spanned by big, broad sky and rimmed by the exhaustlessly spacious glory of the seas, may fitly symbolize. May the Summer Meetings of both denominations appreciate an ever-diminishing interval of spiritual separation incident to their different dates of assembly.

* * *

THE AMERICAN UNITARIAN ASSOCIATION at its last annual meeting wisely took action emphasizing to the churches the responsibility incident to the selection of delegates to its deliberations. Participation in the fellowship of the Association's work is no light and haphazard affair; it should involve a certain dignity of responsibility demanding that representation in council be made worthily representative. There was need of this emphasis. In too many cases, attendance at the "Anniversary Meetings" is considered either a graceful compliment, or a matter of personal convenience. Anybody who happens to be in Boston the last week in May will do—has been the rule, far too often. This condition of things comes about, of course, largely through two circumstances. Few churches realize the importance of paying the expenses of their delegates, and therefore are dependent on those who can afford to pay their own expenses, or whose personal business takes them to Boston at the right time. As this is a matter often only to be discovered at a last moment, a parish clerk or minister may feel justified in filling out delegate credentials at that last moment with scantest authority. It is this practice which the Association now seeks to discountenance, by demanding that delegates must be appointed at regularly called meetings of societies, or their credentials will not be honored.

* * *

BUT is there not another factor which in the past has entered in—the feeling that the *responsibility* lodged with delegates is, after all, a very light and perfunctory responsibility? Are delegates usually expected to do much more than "ratify" and "approve" measures which have already been practically settled beforehand? They are to "elect" officers whom, for all intents and purposes, a Nominating Committee has already elected; they are to endorse policies which a wise and loyally active Board of Directors has already decided upon. The projection of a new line of policy, the emergence of some startling originality of method from the floor, the discovery of a new candidate of commanding fitness for administrative service, is looked upon as a bit troublesome, if not insurgently ill-mannered and unfriendly. And so the responsibility of

doing things does not come home to delegates or to their constituents as very great. Anybody will do for rubber-stamp loyalty. But this diminished sense of responsibility in the selection of delegates brings about two questionable results. First, by very haphazard heedlessness, one may discover a very sedate and weightily responsible church represented by some reckless firebrand of an "insurgent" who launches most ill-devised resolutions with hasty enthusiasm and seemingly with a most influential constituency behind him. We suspect that the general reluctance which those in control have for encouraging "business from the floor" lies in a well-founded fear that such "originalities" will likelier spring from the least responsible sources than from the sane and sensible who measure the difficulties involved in all constructive administration.

* * *

THE other questionable result seems to us the more serious. Because there are not usually any vital denominational measures and policies to which delegates are invited to bring an actually contributing responsibility of deliberation, fictitious or unrelated issues are precipitately forced into discussion—just for the sake of "having something doing." The deplorable circumstance about some recent meetings of the Association is that the "hot times" and "wounding wrangles," which have brought joy only to sensational newspaper "headliners," have been waged over issues which were either aside from our real business or pettily subordinate to our most vital problems. Because we may not have much chance to instruct the President of our Association as to policies in Unitarianism, we may be tempted to let off steam by trying to instruct the President of the United States how to deal with his miscellanies of foreign diplomacy. Because we are not expected to say very much as to methods of our missions, we will snatch a chance to "divide the house" on defining woman's mission at the polls. Because somebody besides ourselves already has concluded deliberations about our "preparedness" to make liberalism militant against recrudescent revivalism, we must probably demand our opportunity to scrap about "preparedness" as a national pastime. In other words, because the resolute attention of our delegates cannot be focused by careful programming on the serious deliberation of issues which we are not merely expected to endorse, but to assume responsibility for—the dramatic impulse of attention may the more easily be snatched by those bringing the surprise of some hastily and usually ill-phrased proposition to reform the world.

* * *

WAS it a misfortune that the three hundredth anniversary of Shakespeare's death fell on Easter Sunday? A certain wise friend of ours insisted vehemently to the contrary. For think how many congregations were spared perfunctory discourses attempting to extract spiritual inspiration from a hackneyed aspect of a great poet's genius, through the kindly interposition of a gracious Providence! Everybody concedes that Shakespeare was a great poet; everybody concedes that a great poet is a great prophet—and religion is concerned with prophecy. But what new thing remains to be said about Shakespeare which could prevent an average tercentenary sermon about Shakespeare from being a prodigious bore? Doubtless there are some preachers of the liberal faith who in their heart of hearts might confess that Easter itself presents each year a somewhat perfunctory task, from which a literary tercentary might bring wholesome relief, had one the courage to take it. But who had the courage?

* * *

AFTER all, did Shakespeare bring any very inviting alternative? One must frankly confess that the great bard was not preeminently a religious poet. He does not deal largely with either ethics or theology; his temper was not essentially spiritual. He was, indeed, a master of the interpretation of human nature, and as such could not avoid the raw material out of which ethical and religious motives are builded. But did he interpret human nature so much in its aspirations and its ideals as in its charactertistics and fundamental conventions? Did he deal so much with the problems of inner drama—of spiritual and moral development—as with the problems of fate and circumstance? The two realms cannot, of course, be wholly

separated; and noble and fine are the insights into the deeper realm which Shakespeare reveals. Yet, dominantly, his genius was not ethically idealistic, and surely not homiletically purposeful; and the preacher does not find easy texts or inevitable inspirations, at any rate for sermons of the conventional order, from Shakespeare's plays. For the great majority of us, it was undoubtedly wiser in Providence to impel us to preach sermons on the Easter Message than on Shakespeare, the third Sunday in April. Still, a prophet of religion, who had so grasped the heart secret of the great Interpreter of the honest good health of human nature (who, dying three centuries ago, has been a factor in making all human living better worth the while ever since) that something strongly ennobling could be built into a sermon from the spell of his genius, could well afford to let one Easter sermon go for the sake of Shakespeare's memory.

* * *

IT IS interesting to note the comments made in many places as to the failure of the direct primaries' scheme for the nomination of candidates for President in the present campaign. The whole purpose of "direct nominations," of course, is to give the people a chance to act for themselves in the selection of public officials, without the intriguing mediation of the politicians. The plan will work when the people really want it to work, but it will not work otherwise. Obviously, it will work better in smaller groups than in larger groups—better as a neighborhood expedient than as a nation-wide method where many local interests conflict. In this campaign, for instance, the device of nominating state favorites as a blanket for concealing the really serious choice of delegates, or leaving them free for later manipulation, is obviously helped by the direct nomination method. But this is the people's own fault. Or rather, is it not somewhat the fault of the people's real favorites, themselves? If, at the direct primaries of the various states, the names of Roosevelt, Hughes, Root and Taft could be honestly presented on the Republican side, does anyone doubt how quickly public sentiment would crystallize? But for reasons of their own, these men have declined to let the people express their preference as regards themselves, by refusing to let their names appear on authorized tickets. This does not mean that all these men are adverse to being President. Quite the contrary, in perhaps more than one case. They would rather take their chance before a convention of unpledged delegates than hazard the popular voice of direct primaries at this stage. Mr. Roosevelt, for instance, who was very vociferous for the popular method of nomination, four years ago, seems very timid before its hazards, this year. While very insistent that only a people of "heroic frame of mind" can properly nominate him, one wonders whether his own frame of mind regarding direct primaries was very heroic.

* * *

OF COURSE, a certain sanity of judgment lay behind Mr. Roosevelt's reluctance to have his nomination decided beforehand by popular voice. It is that primary sanity of judgment which lies behind the whole representative and delegative way of doing things. Honestly, if we could all have *just* what we wanted in this matter, would not a good many of us prefer to use our personal judgment solely in selecting men of wisdom and sagacity, of experience and disinterested devotion, who shall confer with other like men from other sections, after a reasonable survey of the whole field, and then take action from the viewpoint of a whole country's need, rather than of local desire? Fundamentally, the representative method is much more rational and democratic than the direct action method, when nation-wide issues are concerned—provided representatives will really represent, and act from motives of highest interests. The trouble is, our people have atrophied their capacity to act through representation, and the "direct action" scheme is a makeshift device to recover democracy. As yet, it does not seem to work very well; and yet we suspect that indirectly it has checked the tendency of flagrant contempt for popular desire in nominations. The real cure for the diseases of democracy which so seriously affect us is a sterner sense of the *responsibility* of democracy developed in our people; more of the ethics of good citizenship raised to the solemnity of religious duty; more patriotism focused to the peace-valor of

honor at the polls all the time, rather than war-valor at sporadic intervals when militarists have their day.

* * *

SURELY, Mr. Roosevelt's attitude before the people suffers nothing from concealment, however much one may criticize his change of front as to the expediency of direct nominations. He stands avowed before the nation as a "hero" candidate. Elect me, he says in effect, only if you want strong and big things to happen. The great crime and shame of America today is that it is not at war. The disgrace which rests upon the administration of Woodrow Wilson is that peace still prevails. Had Some One Else been President we would now be sharing with the Allies the slaughter of the European war, and we would be red-handed in the ardor of settling Mexico's troubles at the point of the bayonet. Four years ago, Mr. Roosevelt had an eloquent and persuasive program of Progressivism as a reason for breaking up the regular program of his party. President Taft was thrown to the scrap-heap and the Republican party dashed to ignominy because the cause of social justice needed so sorely the hand of the heroic reformer. Now, the program of progressive social reform is forgotten; alliance with the leaders of the old order is frankly sought; that one heroic issue may be forced to the front—the issue of strident patriotism in the face of the world; the issue of military strong-handedness; the issue of war-method as preferred to peace-method in the winning of humanity's progress. It is good to have the issue so sharply defined. The dramatic appeal of Mr. Roosevelt's "heroic" challenge will doubtless score forcefully in some sections of the country; but there is a certain drama of contrast in its inevitable antithesis which will help his chief opponent. Meanwhile, why are the elements that were so bitterly opposed to Mr. Roosevelt's election, four years ago, so singularly acquiescent now? What is there about that Mexico issue, or about that Big Armament issue which makes the idea of Mr. Roosevelt's return to the White House so much less frightful now, than when it was plain "Progressive Policies" that were at stake?

IT IS easy sarcasm to count the number of "notes" which have passed between our government and that of Germany in diplomatic correspondence over the "Lusitania" and other submarine outrages. Months pass by, epistles multiply—and nothing comes to pass! How long shall a proud nation brook such paltering? Well, they are doing things differently across the sea—and things happen there! Instead of exchanging notes, they are exchanging bullets, being of a more "heroic frame of mind." Instead of counting diplomatic epistles, they count the loss of human lives—by thousands; and the months roll on. Things surely happen there—but *does anything get settled?* Has exchange of bullets a more rapid pace for reaching conclusions than exchange of notes? The "Lusitania" issue is still unsettled. But so also is the Servian issue; so also is the Belgian neutrality issue—and the blockade issue, and the whole issue of German *Kultur* and England's "inviolable treaties." Exchange of cannon balls makes more things happen than exchange of notes—but does either honor or righteousness move any more speedily or proudly to victory by that "heroic" method of argumentation?

## REVIEWS.

*The Harvard Theological Review* for April contains a significantly interesting article by Dr. Francis Greenwood Peabody, D. D., on "University Preaching." Other articles are: "The Religious Aspects of Bertrand Russell's Philosophy," by R. F. Alfred Hoerlé; "The Ethics of College Students," by George Harris; and "The Mystery God and Olympian God," by George P. Adams.

*The Unpopular Review* for April contains: "The Continental Army;" "The Principles at War;" "Organized Labor and Democracy;" "Mob-Psychology in LeBon and Lear;" "'Efficiency' and Efficiency;" "History, War, and Women;" "Why Our Shipping Has Declined;" "The Feminist Program;" "Absolute Democracy;" "The Professor of Pedagogy;" "Working for Some One Else;" "The Hack Reviewer;" "Religion and the Churches;" "The Great Waves."

# The God Who is Everywhere Present and What His Presence Means

By Rev. E. H. Reeman, Lancaster, Pa.

A PROMINENT theological writer, Prof. G. T. Ladd, of Yale, some little time ago pointed out that by far the most important change in theological opinion that has taken place during the last half century has reference to an altered conception of God, and, as an inevitable consequence, of His relations to the world of men and things. "It is significant also to note," continues this writer, "that the change which has brought all this about was originally neither initiated nor approved by theologians themselves, but was commended to them, one might even say forced upon them, by modern science and modern philosophy." Physical science, it is pointed out, did not start with the idea of God. It began with the facts of life and the universe, and proceeding painstakingly by means of experimental methods, and making use of the facts discovered by these methods, before very long arrived at a new and entirely different conception of nature from anything previously held, which new conception of nature was very soon seen to be quite decidedly opposed to the idea of a divine being as a supernatural person and worker of miracles interposing within and acting contrary to natural laws.

The general truth of this position is, of course, now recognized by all liberal religionists, and we can see plainly now that there is no room in our thought for two such absolutely irreconcilable factors as the new scientific conception of nature and the universe and the older theological ideas of God and His relations with men. If the scientific conception of things be true, or even approximately true, then it is clear that God's relation to the world and His method of approach to men must be quite different from what have been commonly believed. To make the point perfectly plain, suppose we try to put into the simplest language the story of the issue that has forced itself upon the world. And suppose, first of all, we remind ourselves of what the dominant conception of God was when physical science first began its work of investigation and discovery. That, after all, is not so long ago. It seems hardly possible in view of the place which physical science has won for itself to think that it was no longer ago than 1871 that Charles Darwin first published "The Descent of Man," in which he applied to the history of humanity's life the principles elaborated twelve years before in "The Origin of Species." The history of scientific investigation runs back considerably further than this, of course, but it was perhaps not until Darwin startled the world with his revolutionary teachings that there was any popular and open conflict between science and theology. What, then, was the prevailing thought of God at this time? Briefly, it was the thought of a God who dwells enthroned on high, the creator and preserver of mankind, watching from His distant throne the progress of human struggle and able at any time to INTERVENE in behalf of man—a God who revealed Himself by special and miraculous revelations, of which the Bible we now have is the chief, and who proved His interest and providential care by means of wonders and miracles that found no place in the common scheme of things.

Regardless of any laws of nature that might exist, this God, it was believed, could do anything that might seem to Him good. Did destruction threaten a city, a country, a nation? Then it behooved the city, country, or nation to intercede with God and to move Him to special effort looking towards its deliverance. Did sickness, disaster, or death threaten an individual? Then the individual might still hope to find escape by the direct intervention of God, for to save His children or to demonstrate His power God, if He so willed, could make even the sun stand still and the stars to reverse their courses. For centuries men had believed this, as many still believe it. It was no great wonder that into the camp of these ideas the dictum of science, "Miracles do not happen," fell as a bombshell. "Miracles do not happen?" Then

faith in God is shattered and destroyed, for how, if not by miracles, can God approach to man, or make known the mysteries and wonders of His power? Science, however, as has often been pointed out, had no concern with these problems of dogmatic theology and held steadily upon its way. Finally there came a day when to the world science could unfold its new conception of nature, and when it did unfold it the conception it gave us was that of a universe of law, in which cause and effect everywhere hold sway and where nothing happens by whim, or fiat, or chance. From the stars in their courses, astronomers wrested the secret of the courses—it was law which hung the worlds in space and ordered their procession. From the deep, dark places of the earth, geologists brought forth the evidence of the world's development from stage to stage, and the evidence was itself a further proof of law, inviolable law, governing every moment and detail of development. And so it happened that two conceptions of nature and life found themselves face to face in the world—the old conception of theologians and religious dogmatists of a world created by divine fiat, ruled by a divine and intervening providence, its darkness lit by divine revelations and its rough places smoothed by miraculous interpositions—and the new conception of science of a world evolving by a process of natural law and order, governed by the inviolable necessities of cause and effect, and maintained in its integrity only by the fact that its laws permit of no disturbance and suffer no external interposition. We live today at a time when the old conflict between these two conceptions is no longer a vital concern for intelligent people, and when it is perfectly clear which has won out. Life today is no longer a question of seeking miraculous interpositions and divine overrulings, but is frankly and avowedly a question of seeking a right understanding of the laws of nature and bringing ourselves and things into harmony therewith. Science has never denied the existence of a God, and would be presumptuous if it did, but it has made it abundantly plain that the old conception of God as a magnified wonder-worker is impossible. All of this is what is meant when it is said that the necessity for a new conception of God has been forced upon mankind. It says a great deal, not merely that this necessity has been recognized, but that a new conception of God has been found, and is already taking shape in the world's thought. Evolution, the theory of origins that has done so much to render untenable the older thought of God, is itself pointing the way to a new and nobler thought. Gradually, there is being shaped a new thought of God; the conception of a God everywhere present, working in and through law and not from above or in opposition to it; a God working in and through man, and not from above man and in isolation from him; a God who is not a vague speculation, nor a dim abstraction, nor a "blind mechanism, nor an absentee spiritual force," but a living, present, active, permeating spirit, immanent in and operating through all the forces and phases of life for the unfolding of greater spiritual possibilities in mankind and the universe. Through this vision of God, we see a world still in the making—a world where good and evil, where light and darkness, struggle for dominion in a necessary conflict that provides the only means by which the highest good can be developed.

Do you tell me that this thought of God is less satisfying to the ordinary soul, and less conducive to real religious experience than the older conception? Nay! On the contrary, as some one has said, "The man who lives in a world in which God is at once the eternal spirit, in whom we live and move and have our being, and the infinite purpose to whose fulfilment the whole creation steadily advances, lives in a world where the highways to God's presence are open and unobstructed." God in the world and at the core of life—is there not more strength and encouragement for every toiler for human uplift in such a thought than in the thought of a benign patron of our efforts for good, resident in some remote region which the thought of man has never pierced? A God everywhere present, and all the time present, means a sense of nearness and a consciousness of divine comradeship no how else obtainable. It does not dispel all of life's darkness, of course, and it does not make the struggle for the highest any the less exacting and strenuous—I fancy, indeed,

it makes it all the more imperative and exacting—but it does leave a multitude of questions without point which the older thought left as baffling and unanswered mysteries.

They used to tell us that God could do anything and that He was good, and in pained mystery we were forced to ask ourselves, "Then why in heaven's name doesn't He do the thing that needs to be done?" Imagine your feelings and mine today in the face of the world's latest and bloodiest calamity if our only thought of God was that of a being able to do anything, and by His own nature on the side of good, yet preserving a silent inactivity in the face of slaughter, rapine, and ruin, more cataclysmic than anything the most fearful horrors of the past suggest. I think we should be justified in such a case in turning upon those who would comfort us by telling us that it is a mystery and for some good purpose that we can't understand, and demanding if there be a God at all, that He prove Himself, His power and goodness, either by adequate action, or adequate illumination of our understanding.

Wouldn't you rather believe in a God who is fighting out His own battle and ours as best He can in the face of terrific odds, and needing all the help that we can give to win the victory—even though it means that we can no longer speak of Him as omnipotent in the old sense—than believe that God could end the whole horrible business tomorrow, but that He won't for some reason which He does not see fit to confide in us? If God can and has made communications to men that affect their eternal welfare, how can we any longer place confidence in Him, unless in the face of a crisis such as this, He first place confidence in us, and in the face of an inaction that in all the circumstances is past comprehension, at least reveal a valid and commendable reason for it. Over there in Europe, men and women are bleeding and dying by the thousand daily, and they are fighting—at least the average man in the rank and file of officers and men is fighting—because they believe that everything they have ever held sacred, including the priceless freedom of humanity's future, is at stake and must be fought for to the last drop of blood. Do the things for which they fight—liberty, humanity, and the joint ideals of freedom and democracy—mean nothing to God?

People, people, by the way, far removed from the struggle itself and estimating it often in the terms alone of the profit it is bringing to them and to this country, tell me that God could end it all, of course, if He wished, but there's a reason why He doesn't and it's all right. "There's a reason why He doesn't and it's all right." Pshaw! Then as a rational being I demand to know what the reason is, and if God can speak, let Him speak or else forever after hold His peace, and let Him speak in terms which all can understand and about which there can be no mistake, and not in the mystic riddles in which it is claimed His messages to men have hitherto been given. I am not trying to be presumptuous, my brethren, and I willingly concede that in an infinite mind there may be reasons past human understanding, but I do say that if the older version of things be true, then God's claim to the world's allegiance is in the balance and upon trial, and that if He speak not it is the duty of a moral world to declare that henceforth God and it go separate ways. I am stating the case thus strongly in order that you may see the more clearly the absolutely imperative necessity of that new conception of God which must supersede the old. In the present crisis, that older conception leaves us with tremendous problems—problems of the profoundest moral significance—problems that throw every human moral instinct into chaos—problems that have never yet been answered and that cannot be answered, and that unanswered and logically faced absolutely undermine every rational and moral impulse and standard that hold human society together. For, don't you see what it really means? If God can make good triumphant, but don't or won't—then why should you or I, with less ability to struggle for the good, bother ourselves about it? And if what we call the good is not the good, then in heaven's name what has a good God been doing all these ages to let mankind be so befooled upon a question of such fundamental importance to the moral structure of the universe?

None of these things concern us, however, and we see plainly the folly and

stupidity of all such questionings, the moment the newer thought of God is in any measure grasped. The plain answer to them all is that IF GOD COULD HE WOULD, and there is no other answer that can satisfy. God is in the fight, and the men who are waging it are fighting His battles and winning or losing His victories, as is every man who is struggling for a great and worthy cause that means freedom or life. God is not separate nor distinct from human struggle and from all the travail and outreach of the conscious universe. All that we see is but a part, it may be but a very small part, of a great cosmic struggle in which good and evil are the real combatant forces and God Himself the chief participant.

You tell me that robs you of something. Does it? Perhaps it does. It robs you, no doubt, of a fictitious assurance and a false sense of security in which you have been taught to delude yourself; but at least it gives you something to fight and live for that is worth what the struggle involves, for it means that you are able to say, if you go down in the turmoil, I AM DYING THAT GOD AND HUMANITY MAY LIVE.

It robs you, no doubt, of your importance as a soul born to be washed in the blood and spend an eternity waving a palm branch and shouting hosannas before a great white throne, but it gives you what I feel to be a profoundly more tremendous importance—the importance of a soul and brain created to carry on humanity to yet greater things; to lift the great cosmic struggle of all the ages just another tiny notch higher; to add just another stone to the building of that great temple of things that is so gradually being reared, and which human faith from the beginning has held will eventually rise sun-crowned in glory.

The God who is everywhere present—What does His presence mean? It means that religion is more than this pious Sunday relaxation which it is today for so many, and more than all this business of psalms and sermons and stately chants, and all this paraphernalia of churches and creeds and priestly sacraments. It means that religion is a great challenge, a profound task, a mighty, blood-sweating toil demanding the utmost and worthy the best that any soul can give.

# "What a Congregation May Fairly Expect of Its Minister"

By Rev. Alson H. Robinson, Cincinnati, Ohio.

BEFORE one is able to consider so mooted a question as this, it is necessary to ask himself, first of all, what attitude the minister himself ought to take towards his chosen profession. I think, in general, there are two opinions which stand out very prominently among clergymen themselves. There are those in the first place who use the ministry as a means of magnifying themselves. Just because a man possesses kind impulses and worthy intentions is no indication that he is capable of performing the tasks which confront the modern minister. Unless he enjoys some other qualifications than these, he is most certainly not eligible. Still, one sees clergymen of this type running about everywhere, assuming authority which is entirely outside their sphere of influence. One sees them meddling with some of the most sacred impulses and emotions of the human heart, without possessing the slightest knowledge of those laws and conditions out of which these emotions and impulses have sprung. With no inconsiderable number of such clergymen, religion takes the form of external ceremonialism, just as it did with the Jews against whom Jesus lodged his memorable protest. They are principally to be identified by the style of their coats and the proportion and design of their collars; but of course it is not necessary for me to remind you that such things do not make a minister out of a man; they merely make him conspicuous. I think it speaks very well for the ministry that such men should be able, in spite of their superficialities, to exercise an influence,

and a very good influence it is sometimes, in the communities in which they live; but I think it speaks very badly for them that they should be willing to exploit their profession to exalt themselves.

Then there is a second class, who go to the other extreme. Instead of attempting to attire themselves in a fashion which will call attention to their profession, they seek to efface every trace which would stamp them as members of a certain class or given profession. There is nothing more pathetic than to see a minister feel complimented when some one tells him that he does not seem like a minister. But I have a strong feeling that a congregation, at least one of our free fellowship, has a right to expect something a great deal better than either of these attitudes. Instead of being ashamed of his profession, he ought to point with a just and righteous pride to the prophets and preachers of every age who have poured out their very lives for the realization of a better order of human society, and through whose efforts this world, even today, with all its chaos and tragedy, is a better world than it otherwise would have been. Instead of employing the ministry to magnify his own little personality, he ought to throw every effort he can possibly muster into setting forth the glory of the profession with which he is identified. The fact is that men really do respect the ministry. They know that great possibilities are potent within it today just as has been the case in all times. They look to it to assume its proper functions, and to bring forth leaders of righteousness and justice when the state or nation is face to face with some great and trying crisis.

"The more a minister magnifies his calling," says Dr. Shailer Matthews, "the more effect will he have in the community. Seriousness of purpose, a contagious faith in God, a saving sense of humor, a sensible wife, and a reckless devotion to duty are vastly more important than an ability to swap stories of make flippant after-dinner speeches." And so I think that one of the first things that a congregation has a right to expect of its minister is that he shall magnify and honor and dignify the profession to which he belongs.

Then I think that the second condition which a congregation has a right to impose upon its minister is that he shall keep in touch with the most progressive thought of his day. "Give heed to reading, to exhortation, to teaching," says St. Paul to his fellow worker and successor, Timothy. Now, I believe advice of that sort is of the highest possible character, and yet it is one of the hardest things that a minister attempts to do; not that his tendencies and inclination run in some other direction, for presumably there is nothing in which he so thoroughly delights or which he craves more, than the seclusion of his own study and the companionship of the great writers and teachers of all times. But how to keep in touch with the best thought of his own and of former days, and at the same time answer the thousand and one other demands of the most diverse and complex character is a problem which is not easy to solve. And still these things can be done, and a congregation is justified in a reasonable expectation of them. Whenever a minister feels himself approaching those moods in which he thinks he has been very hardly treated or feels that subtle and disintegrating sense of self-satisfaction creeping over him, I think it is a good plan to turn back to the personal record of some of the ministers associated with the early settlements of this country, and see how pleasant and simple the path of the modern minister is as compared with his brother of more than a century past, and how great the fall of the mighty has been. Such an example as this is to be found in the diary of the Rev. William Bentley, D. D., pastor of the East Church, Salem, Mass. In making a study of this diary, Prof. Christie has given us an outline of what he calls the merciless industry of this puritanical divine. "After his vigorous walk in the early morning he had stood at a desk all the forenoon working on sermons and correspondence, on manuscript textbooks in science or languages, on scripture commentaries, local history, critical reviews of books read, on biweekly summaries of home and foreign news to be printed in the newspapers, on parochial records minutely exact as to family occupation and personal circumstance. An unflagging curiosity made him familiar not only with the virtues and vices of his community, but also with twenty languages ancient and modern, and therefore

with the ways of men afar in space and time."

Now, I am perfectly aware that a great deal of the reaction against theology and churches is due to the fact that they have seemed to hold themselves aloof from the affairs of life. And the charge is not unjust in all too great a number of cases. Altogether too many ministers look upon their pulpits as a sort of haven into which they may retire and rolling their eyes heavenward chew the cud of their own intellectuality. Some such situation as that doubtless prevailed on the occasion which tempted Emerson, as he tells us, to resolve that he would go to church no more. But there is another kind of intellectualism, in which I believe it is not only the privilege but the genuine duty of the ministry to excel; I mean that which tries to interpret the great forces and movements of our day; to know something about the great laws of the natural and scientific world which can be resolved into sources of such great happiness and comfort for men, but which at this moment, alas, have become one awful Frankenstein, which has turned upon its maker to rend him limb from limb. I mean it is the privilege and duty of the ministry to know some things about every significant movement in art, in literature, in music, education, and perhaps most of all he ought to know about the great social movements of our day, so that when some great conflict springs up between the forces of capital and labor, or between races or nations, he may know precisely where to turn for facts which are involved, and to reveal those forces which are operating secretly and in the dark, behind the outward conflict; and he ought to have the courage to point the finger of condemnation at any man or group of men who have been guilty in the slightest degree of engendering civil strife, with all the hardship and bitterness which it involves. There is a passage in the diary of this same William Bentley, of Salem, to whom I referred a moment ago, which appears to me to set a most worthy example of the fearlessness which you have a right to expect of your minister. "I have adopted many opinions abhorrent of my early prejudices," he says, "and am still ready to receive truth upon proper evidence from whatever quarter it may come. I think more honor done to God in rejecting Christianity itself in obedience to my convictions than in any fervor which is pretended towards it, and I hope that no poverty which I can dread or hope I can entertain will weaken my resolutions to act upon my convictions. The only evidence I wish to have of my integrity is a good life, and as to faith, his can't be wrong whose life is in the right."

And then I think that the congregation may fairly expect of its minister in the third place, that he shall stand ready to give his life quite freely to the service of others.

When a man goes into the ministry of religion, in the very nature of the case, he makes certain sacrifices. In the first place he gives up the possibility of ever making any money; political leadership except in certain rare instances is an avenue which is completely closed to him; in one sense he cuts himself off from certain intimate association with those of his fellows which others of his kind enjoy. But it is also true that when he gives these things up, he gains something that a great many men do not have. The very fact that material reward is denied him leaves him free to give himself to the service of his fellow men. He is free to do a great many things that other men are not. He is free to engage upon certain reforms, which for a man in business would result in financial loss. He is free to speak the thing that is uppermost in his heart and mind when other men have their ears to the ground listening for the approaching murmurs of public opinion. He is free to measure his opinion regarding the great issues of his day, not by a policy of expediency and practicability, but by the everlasting principles of right and justice, and there somehow rises up within him the determination to say the thing that God has told him to say; and when he does that he is actually sacrificing himself to the end that the truth may prevail. And so I present these factors as the bold outline of some of the things that you may fairly expect of your minister.

First, that whatever he does shall be for the glory and the honor of his ministry.

Second, that however deeply he may strive to stir the emotional lives of those with whom he is brought into contact, he shall always keep his feet planted firmly

upon the ground of rational thought.

And finally, that he dedicate his life to the service of any of his fellow men who will accept whatever assistance he may be able to offer.

Of course, the profession of the ministry is by no means the only avenue of human activity which is dominated by principles of such a character. Many men, in a multitude of pursuits and occupations, are stirred by the same vision of human helpfulness. When Dr. Edward Livingston Trudeau died at Saranac, New York, the other day, how few of us realized that there was an unblemished incarnation of the spirit of Him who came that we might have life and have it more abundantly. "His work as a whole," says one of his biographers, "was a science and philanthropy of Christ; a sort of Christian Science without intellectual sacrifice. To this philanthropy Trudeau would never permit his name to be attached. It was the Adirondac Cottage Sanitarium—not Trudeau. It was the Saranac Laboratory—not Trudeau Laboratory. It was usage and the postal authorities that labeled the little branch post office, Trudeau, N. Y."

Now, that is the sort of thing that is going on all over the world, and that is the sort of personal self-effacement which every true minister of the word of God is glad to have come to him. And I can not close what I have to say without making an appeal to you to do what you can to enlist recruits into this goodly fellowship of the prophets. If you know some young man—and there are a great many of them in the world today—who does not care supremely for money or the things that money can buy; if you know some young man to whom success in life is not to be measured in terms of a man's bank account—to whom life is something more than the things that we eat and drink, and the body more than the things with which we adorn ourselves; then I want you to tell him that there is a fellowship into which he may enter where he will find congenial association in the things which are nearest his heart.

I think you ought to expect not more things, but higher things of your minister. Less than a month ago, the Chairman of the Board of Trustees of one of the most important of our New England parishes came into my study to ask my opinion about a certain minister who had been suggested as available for that vacant pulpit. Now, what sort of questions do you suppose he asked me? Did he want to know anything about the man's character, or about his education or experience, or his interest in community welfare or his devotion and earnestness to the things that are permanent? No, he did not make any reference whatever to these things. He simply wanted to know whether he was a "good mixer." I was humiliated and dismayed. But over against that incident, I want to give you another and to some a very familiar picture and have you judge for yourselves which is the better part. Out in the Atlantic ocean, some ten miles from the city of Portsmouth, N. H., there rises a little group of islands known as the Isles of Shoals. The chief function of these islands today is to serve as a meeting place during the summer for groups from our own churches for social intercourse and religious worship and instruction. A good many years ago the islands were inhabited by the deep-sea fishermen and their families; and on one of the islands there stands, to this day, a quaint little stone meeting house, where the fishermen and their families worshiped together. And if you go just a pace or two beyond the meeting house, you will find the little church yard which marks the last resting place of the ministers of the church. You may read their names, the dates of their birth and death—they were nearly all graduates of Harvard College—and then upon one of the tombstones you may be able to make out these words, which even the effects of those terrible ocean storms have not entirely effaced: "He was a good physician to the bodies and souls of his people." To have something like that said about one is worth all the labor that it costs; such a man is able to present himself approved unto God, a workman that needeth not to be ashamed.

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The art of spreading rumors may be compared to the art of pin-making. There is usually some truth, which I call the wire; as this passes from hand to hand, one gives it a polish, another a point, others make and put on the head, and at last the pin is completed.—John Newton.

## WHY A UNITARIAN CHURCH HAS NO CREED.

Not long ago, a loyal member of this church asked the minister a perplexing question—its answer may interest you. Said she, "Mr. Kyle, I want you to tell me why we Unitarians have no creed. Other churches have. I feel the need of such. When people ask me why I am a Unitarian, I can't tell them."

The best answer to that question is not theory, but—history. A statement of faith once adopted has always been hard to change or get rid of. It breds interminable disputes, and where it remains unchanged for centuries, it leads inevitably to insincerity. Men either outgrow or forget the original meaning of the words, but continue to repeat them. To save even a shred of self-respect, they persuade themselves that the old words have a strictly modern meaning. The result is the intrusion of insincerity, where there ought to be absolute sincerity. If you turn to history, you will find that wherever men have come to the conclusion that the last word has been said in religion, and have felt that they were competent to draw up a statement of faith that would be valid for all succeeding generations—there a death blow has been struck at the life of the spirit. And it is the spirit that must be kept alive in a church.

Take our own history in America as an example. Our liberal churches are descended directly from the Pilgrims who came to America in the Mayflower. The old church of Plymouth, founded in 1620, is a Unitarian church. From that early day to this, there has been a constant growth. Who shall say that the growth has finally ceased? If a creed had been adopted in 1700, it might have satisfied one generation of ministers and church people—but not more than one. Such a creed would have become an intolerable yoke for the men of 1800. In fact, our Unitarian churches owe their separate denominational existence to the fact that certain men in 1800 tried to force Channing to repeat the phrases that his fathers used in 1700. There had been growth during the century—and Channing was brave enough, as well as honest enough, to admit it.

But the heretics—so-called—of 1800 had not as yet learned the great lesson of religious progress. They, in turn, thought that they had said the final word. In 1838 and 1841, they were dumfounded to hear Emerson and Parker urge that still another step be taken. The step was finally taken—but did progress end there with Emerson and Parker? By no means! Within fifty years, the details of their thought were abandoned. If a statement of faith had been drawn up then and forced as a creed upon our churches—we would not be able to accept it today.

Unless we court stagnation, there must be some provision for growth. The life of God never stands still. A creed finally becomes a brake on the wheel. This is the lesson of history. Should we not learn from it that there is a deep need for some other basis of church membership than that of intellectual agreement? And such is not hard to find. If we look back over the years, we discover something permanent abiding through all the change. Where creeds have been altered or discarded, where larger visions have crowded out the old and the narrow—this has not essentially changed. What endures is the spirit of consecration, service and idealism. Why not make this the basis of church membership?

Instead of asking about a man's opinions, why should we not ask what sort of spirit he wants to make dominant in his life? * * * Does he want to be of service to humanity? If so, then well and good; he is acceptable as a member of this church. But we leave him free. We will not insist on his working according to some cut-and-dried plan of ours. The essential thing is that his spirit be one of helpfulness. * * * Does he desire to be absolutely sincere? If so, then we feel that that brings him more nearly into the "family of the faithful" than if he had said to us: "I will believe whatever you ask of me, whether I think it true or not!" In the path of a sincere man we will not place a stumbling block—therefore we have no creed.

That is the position of this church in regard to a creed. Its membership is not conditioned on the acceptance of a statement of faith. We ask men to consecrate their lives to noble service, trusting that society needs that most of all. If one's spirit is right—we can trust his thinking.

And so, if anyone puts that old-fash-

ioned question to you—"What do Unitarians believe?"—just tell him gently that we have many beliefs, but that we prize our opinions about religion least of all. We prize the spirit most. Of course, we have opinions—for we aim to be intelligent. We hold such opinions as seem to each of us best, but we make no attempt to secure a strict intellectual uniformity. We leave each man's mind free—because we prize sincerity and realize that such can exist only where there is absolute mental freedom. But we do not attempt to secure a certain uniformity of spirit. We feel that it is much more important that our spirit lead us in every thought and action to be generous, sincere, and earnest than that we all hold identically the same opinion about the Virgin Birth for instance. One man may accept that story as a historical fact and another may reject it absolutely—without either man becoming the better or the worse for his opinion. Not so with the spirit! When we demand that the spirit of a man's life be noble and unselfish, we are demanding something fundamental. Society cannot get along without it. Among very noble men and women there may be many opinions—even conflicting opinions—but there can be but one spirit.

Because the spirit is more important than the letter, we Unitarians do not make the letter the basis of church membership. JOSEPH A. KYLE.

# Our Readers' Exchange

## RELIGION AND MILITANCY.

EDITOR OF THE UNITARIAN ADVANCE.

May I put a brief question before you and your readers, apropos to the strange confusion in the minds of many people over "Preparedness" for war? We of THE ADVANCE rather jauntily tend to assume that we hold at least a thought of religion quite superior to that of the barbarous old world which we are set to civilize. Grant that we are right in this assumption, my question is whether a distinctly superior type of conduct is not to be expected at once as the outcome and the demonstration of the higher thought?

Our cardinal thought is that we live in the Presence of the Eternal Spirit of the Universe, that every great name of beauty and goodness, love and goodwill, helps to set forth His reality, that in some real sense we share His nature, that fullness of life consists in the effort to do His will. We surely can say nothing less for our thought. Now, one type of conduct flows from this thought as light flows from the sun. It is friendly, fearless, straightforward, generous, determined conduct. Nothing else can live in the Presence or thought of God.

Try this with men's daily business; it must at once become kindly, cooperative, serviceable, free of selfish ends. This always happens when men live according to our thought of religion. Set this touchstone to the current discussion about preparing our nation for war. Can anyone think of himself as set in this world to express the Infinite Good Will, and expect at the same time to do this by quarreling over childish questions of "honor," or commercial advantage, by taking the children's bread and converting it into battleships, by embroiling whole nations as enemies and proceeding to crush them or kill their people! Of all exercises of the imagination, I find this effort of duplicity involved in thinking the thoughts of our religion and at the same time doing anything to uphold in any way a colossal system of brute force, falsehood, suspicion, revenge, cruelty, hatred and murder, the most impossible.

"What can we do?" some one asks, "when great men assure us that our nation is in danger?" Grant that we may be in danger, provided we live in continual fear and enmity, and behave as if the light of our religion had never entered the world. But suppose we trust our religion and do what it bids; suppose we put away suspicion and fear, refuse to threaten others as we dislike to be threatened, treat men over the seas as we wish to be treated, be patient even with angry men, let even our just claims wait a bit, and especially, and at all times, cultivate and express a friendly attitude towards all people, who imagines that this course will bring our nation to grief? Am I wrong? Then, if our beautiful religion will not work, let us be honest and cease to talk about it! CHARLES F. DOLE.

*Jamaica Plain, Mass.*

EDITOR OF THE UNITARIAN ADVANCE.

MY DEAR SIR:

Will you allow me a few lines to register my protest against certain things occurring in an article entitled "The Terms of Peace," which appeared in your last number (April), emanating apparently from the pen of Rev. J. H. Holmes?

Mr. Holmes writes: "Talk of ideals, on the part of both parties to this warfare, is 'tommyrot.'" I am not concerned with the German point of view, though I think that even it deserves a better word than Mr. Holmes has given it, but I want to tell Mr. Holmes and any who may feel like him—not too many, I hope—that it is a deep and abiding sense of ideals that is drawing thousands of our Canadian young men, including many scores from this young university, overseas to fight and give their lives, if necessary, in France and Flanders. With regard to the boys of our own college, I know whereof I speak, and I can say with assurance that a very large proportion of them are going because, having thought the thing out, they have concluded—Mr. Holmes to the contrary—that there is something in British ideals as compared with German which is worth dying for, and what is judged under a voluntary system of enlistment like Canada's to be worth dying for, by young men who have every reason for wanting to live, must be something better than "tommyrot."

Mr. Holmes speaks of England's attitude with regard to the little nations as exemplified in the case of the South African Republic. Without troubling Mr. Holmes in regard to comparatively recent experiences sustained by Spain and Colombia in relation with a large nation, which shall be nameless, may I ask him to note who is fighting in South Africa for British ideals, to wit, England's "victims" in the South African war? What a chance to have struck at England? Or even what a chance to have treated British ideals as being equally indifferent to them with German! Here is something Mr. Holmes cannot wave away.

As for the slums of England indicating the "brand of democracy which is in danger of disappearing," Mr. Holmes knows right well that these are in large part an inheritance from England's undemocratic days, and that latter-day democracy has been wrestling with the problem of removing them. Perhaps, Mr. Holmes would prefer fewer slums with more Prussianism to more slums and less Prussianism, but for my part I agree with the English bishop, who said he would rather see England drunk and free than sober under mere authoritative compulsion.

And finally, if Mr. Holmes thinks "the shame is but a little blacker on one side than on the other"—true, he does not say on *which* side—he might profitably study the cartoons of a neutral like Raemakers. I am not sure, however, that it would seriously move him; perhaps, after all, he belongs to that class of Americans who can swallow the "Lusitania" incident (to say nothing of a score like it since), the pro-German propaganda in the United States, the Gore resolution, and William Jennings Bryan. I stand afar off in awed contemplation of such magnificent digestion.

Yours very truly,

WILLIAM HARDY ALEXANDER.

*The University of Alberta, Edmonton, Can.*

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## ANNIVERSARY WEEK, BOSTON, MAY 21st-26th.

PROGRAM.

*Sunday, May 21st.*

8:00 p. m.—At First Parish in Cambridge, public meeting of the Unitarian Fellowship for Social Justice. Rev. Alson H. Robinson will preside. Addresses by Mr. Oswald Garrison Villard of New York and others.

*Monday, May 22nd.*

9:00 a. m.—Morning prayer in King's Chapel, conducted by Rev. Lewis C. Carson of Montpelier, Vt.

10:00 a. m.—Annual meeting of the Ministerial Union in King's Chapel. Speaker, Rev. William L. Sullivan, of New York.

11:15 a. m.—Public meeting of the Massachusetts Convention of Congregational Ministers, in King's Chapel. Speakers, Rev. George A. Gordon of Boston and Rev. Merle St. C. Wright of New York.

2:30 p. m.—Public meeting of the Alliance of Unitarian and Other Liberal Christian Women in Tremont Temple. Addresses by Rev. Merle St. C. Wright of New York, N. Y., "The Liberal Note in Modern Poetry;" Rev. Samuel R. Maxwell of Boston, "The Prospects for

our Church," and Mrs. R. H. Davis, Corresponding Secretary, "A Liberal Faith for all People."

4:00 p. m.—Ninth annual meeting of the Unitarian Service Pension Society in Channing Hall.

5:00 p. m.—Vesper service at the First Church, corner of Berkeley and Marlboro Streets, Rev. Frederic Gill of Arlington, Mass., in charge.

6:00 p. m.—Annual meeting of the National League of Unitarian Laymen, Charles E. Ware, Esq., presiding. Dinner at 6:00 p. m. Address by Thomas Mott Osborne.

8:00-10:00 p. m.—Reception at the Somerset Hotel. Dr. and Mrs. Eliot and Miss Anna M. Bancroft will receive the delegates and guests. Members of the Star Island Committee will act as ushers.

*Tuesday, May 23rd.*

9:00 a. m.—Morning prayer in King's Chapel. Service in commemoration of the ministers of the Unitarian Fellowship who have died during the year. Address by Rev. Howard N. Brown of Boston.

10:00 a. m.—Ninety-first annual meeting of the American Unitarian Association in Tremont Temple. Devotional service, conducted by Rev. James A. Failey of New York. Introduction of resolutions, appointment of committees, announcements by the Chairman.

10:15 a. m.—The Treasurer's annual statement, and the Secretary's annual address.

10:45 a. m.—Report of Commission on the Recruiting of the Ministry.

11:15 a. m.—Addresses on "Liberal Evangelism." "Its Spirit," by Rev. William L. Sullivan of New York. "Its Method," by Rev. Samuel M. Crothers of Cambridge.

12:00 m.—President's annual address.

12:30 p. m.—Intermission.

2:30 p. m.—Annual meeting of the American Unitarian Association (Continued). Four fifteen-minute addresses on "Testimonies from the Field;" Rev. Charles F. Potter of Edmonton, Can.; Rev. Francis Watry, Long Beach, Cal.; Rev. Thomas P. Byrnes, Erie, Pa.; Rev. Robert F. Leavens, Fitchburg, Mass.

3:30 p. m.—Report of the Nominating Committee. Election of officers and directors.

3:45 p. m.—Report of Business Committee. Discussion and business.

5:00 p. m.—Vesper service at the First Church, Rev. Joel H. Metcalf, of Winchester, Mass., in charge.

7:30 p. m.—Anniversary sermon before the American Unitarian Association in Tremont Temple. The devotional service conducted by Rev. F. R. Lewis of North Easton, and Rev. Charles E. Park of Boston. Sermon by Rev. U. G. B. Pierce of Washington, D. C. Music by the choir of the Second Church.

*Wednesday, May 24th.*

9:00 a. m.—Morning prayer in King's Chapel, conducted by Rev. Earl C. Davis of Pittsfield, Mass.

10:00 a. m.—Meeting of the Berry Street Conference in the Second Church. Address by Rev. Joel H. Metcalf of Winchester. Open to ministers only.

10:00 a. m.—Annual business meeting of the Alliance of Unitarian and Other Liberal Christian Women in the South Congregational Church. Annual reports, business, missionary conference.

12:30 p. m.—Annual meeting and luncheon of the Meadville Alumni Association at the Bulfinch Place Church. Luncheon followed by address in auditorium of church by Prof. Clayton R. Bowen of the school.

2:00 p. m.—Conference of Alliance Workers in the South Congregational Church. Cheerful letter exchange. Post Office Mission. General discussion.

2:00 p. m.—Annual meeting of the Unitarian Temperance Society in the Arlington Street Church.

5:00 p. m.—Vesper service at the First Church, Rev. Roderick Stebbins of Milton, Mass., in charge.

6:00 p. m.—Unitarian Festival in Tremont Temple. The Chairman of the Festival Committee, Mr. Charles A. Collins, will present as the presiding officer of the evening, Hon. Samuel L. Powers. Speakers to be announced.

*Thursday, May 25th.*

9:00 a. m.—Morning prayer in King's Chapel. Communion service conducted by Rev. Howard N. Brown, D. D. Address by Rev. Augustus M. Lord of Providence.

10:00 a. m.—Graduation exercises of the Tuckerman School in Channing Hall.

10:00 a. m.—Business meeting of the

Unitarian Fellowship for Social Justice in the Bulfinch Place Church.

11:00 a. m.—Conference in Channing Hall of Cheerful Letter Workers. Open to all who are interested.

2:00 p. m.—Annual business meeting of the Young People's Religious Union, in the Parish House of the Second Church. Reports, election of officers and conference.

2:00 p. m.—Adjourned meeting of the Unitarian Fellowship for Social Justice. Subject, "Ideals of Peace." Speakers, Rev. Frank C. Doan of Summit, N. J., and others.

3:30 p. m.—Meeting of the Association of Ministers' Wives, with Mrs. Samuel A. Eliot. Brief papers and afternoon tea. All Unitarian ministers' wives invited.

4:00 p. m.—Conference of Post Office Mission Workers in Channing Hall.

5:00 p. m.—Vesper service at the First Church, Rev. Ernest S. Meredith of Watertown, Mass., in charge.

5:00-7:00 p. m.—Reception by the Boston Federation to the officers of the Young People's Religious Union in the parlors of the South Congregational Church. Supper will be served to the delegates.

7:30 p. m.—Twentieth anniversary service of the Young People's Religious Union in the Second Church. All the Past Presidents are to take part. Brief addresses by Rev. Thomas Van Ness, Rev. John Haynes Holmes and Rev. Dudley H. Ferrell.

10:00 a. m.—Annual meeting of the Unitarian Sunday School Society, King's Chapel. Service of song. Prayer by Rev. Charles R. Joy.

10:15 a. m.—Clerk's report. Treasurer's report. Action on By-laws. Election of officers. General business.

10:45 a. m.—Report of the President.

11:15 a. m.—Reports of Committees.

1. On Slides.
2. On Sunday School Extension.
3. On Sunday School and Home.

11:30 a. m.—Address, "The Pedagogical Value of Curiosity," by Rev. Augustus P. Record.

12:30 p. m.—Intermission.

2:00 p. m.—In Ford Hall. Unfinished business.

2:15 p. m.—"The Use of the Stereopticon in Religious Education," with illustrations, by Allen French.

2:45 p. m.—"Stories as Teaching Material," with an illustrative story by Margaret E. Sayward.

3:00 p. m.—A Primary Class Demonstration in the Dramatic Method of Instruction, by Rev. Florence Buck.

4:00 p. m.—A Bible Drama. Presented by members of the Quincy Sunday School.

4:30 p. m.—Adjournment.

*Friday, May 26th*

9:00 a. m.—Morning prayer in King's Chapel, conducted by Rev. James W. Macdonald of West Upton, Mass.

10:30 a. m.—Twelfth annual meeting of the Unitarian Historical Society in King's Chapel. President Henry H. Edes will preside. Reports and election of officers. Speaker to be announced.

5:00 p. m.—Vesper service at the First Church. Rev. Loren B. Macdonald of Concord, Mass., in charge.

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## AMERICA'S PRAYER FOR BRITAIN.

When the late King Edward, as Prince of Wales, visited Boston, some fifty years ago, the following anthem was written there in honor of him, and sung as a substitute for "God Save the Queen." At the present time its words are singularly opportune:

God bless our fathers' land,
Keep her in heart and hand,
One with our own;
Her from her foes defend,
Be her brave people's Friend,
On all her realms descend,
Protect her throne.

Lord! let war's tempest cease,
Fold the whole earth in peace,
Under Thy wings;
Make all the nations one,
All hearts beneath the sun,
Till Thou shalt reign alone,
Great King of kings!

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Prayer is the peace of our spirit, the stillness of our thought, the rest of our cares, and the calm of our tempest; prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity and the sister of meekness.—Jeremy Taylor.

# The Modern Church and Social Justice

Conducted by Rev. John Haynes Holmes.

## CHRIST AND ANTI-CHRIST.

NOTHING is easier in a discussion of vital issues, than to substitute personalities for arguments, and names for facts. The present controversy in this country on the great question of preparedness is a case in point. Nobody can deny that much of this debate is on a high plane of intellect and emotion, and that on both sides of the question there is a spirit of fine sincerity which does credit to militarist and pacifist alike. But all too often, on the other hand, must it be admitted that the discussion trails off into bitter epithets and wanton questioning of motives which lower the disputants to the ignoble level of the traditional fishwives of Billingsgate. The militarist, shorn of arguments and facts, begins to refer to his opponents as "mollycoddles," "sissies" and "white rabbits," and, warming to his theme, soon finds himself declaiming about "cowards" and "traitors." The pacifist, from the very nature of his ideas and the direction of his endeavors, less liable than his antagonist to such exhibitions of spiritual ruffianism, is still betrayed, with too great frequency, into unjust aspersions of character and motive. It is too easy to dub the militarist a "barbarian" not to do so once in a while; and the charge that the whole campaign for preparedness is a conspiracy of munition manufacturers and gunmakers for private profits contains so essential a modicum of truth, that it seems almost pardonable to ascribe this motive to all those who are clamoring for arms. And yet there is no militarist who, in his saner and therefore fairer moments, does not know that opposition to so-called preparedness these days calls for qualities of mind and heart seldom associated with the soft and weak; and in the same way are there few pacifists who, in similar moments of justice to their fellows, do not realize that the active advocacy of larger armaments is prompted, in perhaps the majority of cases, by unselfish motives. There may be traitors in both camps—the pacifist who is a coward is probably as real a fact as the militarist who is a profit-monger; but neither man is typical, and each therefore, in a fair fight of words, should be ignored as a negligible factor in the problem.

All this is true. Nevertheless, must it be admitted that there are certain fundamental characteristics—or rather, shall we say, tendencies—in the militarist and pacifist movements, which make it possible to classify them in definite categories more or less antithetical. Nothing is more unjust, as we have seen, than to suggest that militarists are brave and pacifists cowardly, militarists red-blooded and pacifists milk-sops, militarists patriots and pacifists traitors. Not thus do these two parties identically coincide with qualities in the one case wholly good and in the other wholly bad. But that on certain broad lines of outlook, viewpoint, vision, the two groups are radically opposed, must become evident from any careful and thorough study of human psychology. We are not calling names but only striving to determine positions and indicate distinctions, when we say that, within certain very definite limitations, these two parties in America today represent with a good deal of exactness the two great wings into which men have ever been divided in all fundamental issues of thought and life. We are neither inaccurate nor unfair in venturing the assertion that our militarist friends on the whole represent the materialistic or utilitarian point of view on this vexed question of preparedness, and the pacifists on the whole the spiritual or idealistic point of view. For example:

(1) The militarist presents as the goal of his endeavor the idea of security. He is seeking the purely materialistic end of protecting property from destruction, wealth from confiscation, soil from invasion, lives from injury and slaughter. He is perfectly frank in saying that the one standard in his life is the utilitarian concept of survival. He himself wants to live, he wants his goods to be insured against attack, and he wants his

land to be protected against invasion. And all this he regards as so important, that he is willing to pay any price for its accomplishment. Not the peace-at-any-price cry of the despised pacifist, but the infinitely more practical cry of security-at-any-price, is the slogan to which he "lends the music of (his) voice"!

Now that fundamental considerations such as these undoubtedly have their place in life, the pacifist is quite ready to admit. But to contend, as the militarist apparently contends, that these considerations are basic, and that to them everything, if needs be, must be sacrificed, the pacifist regards as a kind of materialism so gross that he can have no sympathy or allegiance with it whatever. His outlook is spiritual or idealistic, and finds concrete expression in the statement that security-at-any-price is a creed as blasphemous in every particular as peace-at-any-price is commonly described to be. In other words, the pacifist contends that, while security is precious, there are some other things, such as the liberties of the people and the sanctities of the individual soul, which are more precious; and that to barter the latter for the preservation of the former is a crime against God and man. "I have no more desire," says the pacifist, "than you have, to see my country suffer the fate of Belgium. I want America to be ever more and more the land of better days and happier people. But when I am told by my militarist friends that, to protect my country from this fate I must surrender all those things which make America what she is today among the nations of the earth, I refuse to pay the price exacted. Speaking as one lone individual, I dare to say that I had rather die beneath the iron heel of the invader a free man, than live to the end of my appointed days the helpless slave of a militaristic machine builded by my own countrymen. And speaking as one lone citizen of this republic, I dare again to say that I had rather see America suffer what Belgium has suffered, yea, die as Serbia seems to have died, than live bereft of those ideals of brotherhood and peace which have made her beloved of all the earth. And do you say that I am exaggerating when I suggest that the preparedness movement means the transformation of America into the likeness of the very militarism against the aggressions of which we are today being called to arms? I deny it! Already our President, a man of solemn speech, has told us that we must have incomparably the greatest navy that floats upon the seas. Already the Prussian system of universal conscription is being advocated by men hitherto regarded as sane. Already our colleges are being changed from halls of learning to training camps and armories. Already our churches are being prostituted to the task of presenting Christ as a warrior and interpreting Christianity as a message of suspicion and hatred toward our brethren. Already it has become unpatriotic to question the infallibility of the National Security League, and treasonable to proclaim our allegiance to the precepts of the Man of Nazareth. Security is all right. But if security must be purchased at the price of democracy, liberty, learning, religion, the soul, then let it go. As between the sword of Germany and the spirit of Germany, I prefer to fall victim to the sword."

(2) Again, the militarist betrays the essential materialism, and the pacifist the essential spirituality, of their respective philosophies, by their sharp division on the question of the proper means to be employed to the ends of security and peace. The militarist places absolute and final reliance upon steel and dynamite. He seeks security by loading the seas with dreadnoughts, filling the air with Zeppelins, crowding his frontiers with forts, mines, barriers, and marshaled armies. He exacts peace by threatening his neighbor into submission by the power of his guns and the myriads of his troops; or, if he rebels, "makes (his) land a desert, and calls it peace." He knows no "refuge" save behind the steel walls of battleships and the frowning ramparts of fortifications; he has no "strength" save in 42-centimeter guns, U-boats, and asphyxiating gases. "The big stick"—this is his only weapon! "The will to power"—this is his only philosophy! "Might makes right"—this is his only religion!

How different, on the other hand, is the viewpoint of the pacifist! How intolerable and how false, to his understanding, this materialistic reliance upon the sword! How, as by a natural instinct of the spirit, does he find himself turning from the armor of men to that "whole armor of God" described so el-

oquently by St. Paul in his letter to the Ephesians! The pacifist looks upon the world and sees the glad sight of men who have been so ready with love for other men, and so eager in the service of these other men, that they have had no time nor strength to consider the safety of their own miserable lives, or to provide weapons for their defense. And behold, they see these same men moving scathless among the perils of the world, as though clothed in the panoply of the Most High! They see Livingstone living among the savages of Africa, Penn dwelling among the redskins of Pennsylvania, Ulfilas preaching to the barbaric Teutons across the Danube—and all in happiness and safety. Or, if they see disaster and sudden death, as in the case of Socrates and Jesus, they see the example of these martyrs become the light of men for unnumbered centuries of time. And as with men, so with countries! "Would America dwell in peace and security?" asks the pacifist. "Then let her put by the weapons of man's hand, and live in the faith and power of the spirit. Let her not arm herself to the teeth against supposititious enemies to the East and the West, but go forth unarmed to succor in their agony the stricken peoples of the earth. Let her spend her wealth not for armies and fleets and forts for herself, but for food and clothing and shelter for the helpless millions of Europe. Let her extend the open hand and not the mailed fist. And lo! the nations of the earth will rise up, not to strike her down, but to call her blessed. She will be panoplied not by the garb of steel at home but by the boon of love and sympathy from myriad hearts across the seas. Give America a navy twice as great as that of England, an army twice as great as that of Germany, forts as mighty as those of the Dardanelles—and she will still be insecure. But give her the love of Englishmen, Germans, Russians, Japanese, bought by good will, guaranteed by words of friendship and acts of service, and she will be safe from all disaster. Of, if she fall, through some folly of her own or madness of another, she will fall as Christ fell, her death the life of men!" Thus the pacifist! "God is our refuge and strength; a very present help in time of trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

(3) Lastly, the militarist and the pacifist reveal their essential differences, in the estimate which they place upon the motives and ideals of other men. The militarist reveals the pessimism which is at the heart of materialism, by assuming, until it is proved otherwise, that all men are selfish, and do nothing except from selfish, i. e., self-seeking motives. This doctrine of heathendom is laid down with unblushing frankness, for example, in Hudson Maxim's shameless book on "Defenceless America." To his understanding, there is no such thing in the world as love, sacrifice, humility, save as hypocritical disguises. At the bottom of all action, individual and social alike, is only self-seeking, self-aggrandizement, self-glorification. Hence the inevitability of war and the necessity of preparing eternally for eternal combat!

To the pacifist, however, all this is a dream—or, more accurately, a nightmare! Like another Parsifal, the pacifist is just enough of "a guileless fool" to believe that men are essentially good, loving, and truthful. Like another Emerson, he is just enough of an idealist to believe that men are at bottom friendly, and need only be approached as friends to be made friends. He sees, even in the animal world, the sure indications of loyalty and affection. He discovers, even in the darkest stages of human barbarism, the waxing glow of tenderness and sacrifice. And in all the horror of a world of crime and sin, he sees only the blind, stricken hearts of men that are denied the privilege of love. Undershaft, in George B ernard Shaw's *Major Barbara,* is a poor type of pacifist, but his words set forth the essential optimism which is the finest fruit of the idealism of pacifism, when he pleads that men be given a social chance to prove their intellectual, moral and spiritual worth.

Such is the conflict between militarism and pacifism! Names are dangerous. But the danger is not great, in terms either of accuracy or of justice, if we affirm that the militarist is at bottom a materialist, and the pacifist at bottom a spiritual idealist. For this reason there can be no compromise between these two. It is the age-old battle of Christ and Anti-Christ!

# Faith, Hope, Love---and a New World

By Rev. Christopher Ruess,
*Minister of the Unitarian Church, Fresno, Calif.*

THIS writing was suggested by a sentence in an address by Lincoln Steffens, "that great seed-sower of the magazines," in an address some months ago to Oakland social workers. This is what Steffens had said: "Don't sing your New Testament, nor pray it, but read it; I read it in an easy chair with the smoke curling up from my pipe; it is real to me. Faith, hope and love, for instance, mean to me Faith in God and man, Hope that the Kingdom of God truly is just at hand, and Love, or understanding, as the way to bring it."

Faith, hope and love are what we need in our personal life, and in that of our families, our clubs, our churches, our communities, yes, in our international life to bring lasting peace and fullest life. By faith I mean vision, seeing the spiritual as the real, seeing the perfect as possible, seeing the great things as after all the only things. By hope I mean enthusiasm, courage, nerve, life, the power that does all great things. And by love, with Steffens, I mean understanding, the understanding heart, sympathy, tolerance, entering into other lives, the way we travel, driven and drawn by hope, toward the flying goals of faith. Faith is Truth; Hope is Life; Love is the Way. Faith is our thought, Hope our voice, Love our words of expression.

We once thought that Faith, the goal, is all, and the ancient Greeks, Romans and Hebrews put that perfect world in the distant past, a golden age, an Eden. The despairing, suffering, overridden Jews finally had a Messianic vision of the perfect world as before them, and almost until our day the Christian world has merely tolerated this present world and life as a makeshift till the perfect world, the millennium, should come. Now at last we are learning to sing a new song of the Lord; neither in the distant past nor in the distant future is heaven, the perfect world, but now and here. In an infinite and eternal world we who live and move and have our being in an infinite and eternal God can have no goal for finding God afar; He is here or nowhere. God, as St. Augustine said, is a circle whose center is everywhere, and whose circumference is nowhere. There is no need to postpone life; let us live it. The Kingdom of God, as Jesus in his most spiritual teaching taught, is within us, among us, right at hand. In science, or truth-seeking, we learn that method is everything, the way; in living it is the same, method, the method or way of love, is everything.

All goals are beautifully delusive, flying goals, that recede as we approach them. All life is beautifully delusive, it turns into death and new forms of life. But love, like beauty, is its own excuse for being; the process, the way, is indeed life; and as Emerson says, we who live wisely must find the journey's end in every stage of our journey, every day. Then indeed we can follow Jesus' sublime teaching and live as the birds and the lilies do, that live one day, one life, one world at a time. If you want peace and power, this philosophy of life will give it to you.

In personal life faith means your ideals—making a living and making a life; hope means expectancy, zest, joy-in-life; and love means the way to your goal, and the way is all there is to your goal, for you must keep going, and the way of love in life is to live so as to fulfil your life without hindering any other soul. In family life the parallels are: Faith in the home as the heaven of peace and mutual fulfilment for father, mother and child; hope, the constant expectation of the best in each; love, adaptation, fitting one life to another smoothly. In club life where the club has any real purpose: Faith, the dream or vision; hope, the "boost" spirit, mutual encouragement; love, sympathy and working together as the way to do things. In churches: Faith that first things are first, and must and can be put first in private and community life, and that other things shall be in order; hope, confidence in one another, always expecting the best, perfection waiting with a smile for you just around the corner,

and for your world too; and love—true fellowship, tolerance, mutual furtherance.

In human society or community life, faith means the clear vision of making the most of each single life and of the common life, each life realized with due regard to other lives and to the community life; hope, the seeing of these ideal conditions as the natural conditions, so that all we need to do is to remove hindrances; and love, the way, for us each to practice putting ourselves always in the other's place; practice that and the new world unfolds as a flower in the hands of a magician. Finally, faith, hope and love are the way to a new world internationally: Faith in the one family of God's children, "above all nations humanity," that all peoples have a right to live and express their peculiar word of God on the earth; hope that the republic of man, the federation of the world, is at hand; and love, or tolerance, the desire to understand one another, the desire to live and to let live, the sense of our mutual life, of our need of one another for the fullest human world life, as the way to this kingdom of God on earth.

There are not two alternatives on the question of preparedness, there is a third choice, and that the true choice. On the one hand is preparedness, an army and a navy prepared to fight the world, any one nation or any likely combination. As no other nation will sit still and let us do this, it means just more of the mad competition in preparation for killing and finally in killing that has set back the clock of progress in Europe; it is financially and every other way simply preposterous and impractical, and it means denial of the soul of America.

Then there is standing still, our present miserly policy of spending only seventy cents on the dollar of our entire national revenue on wars, past, present and imaginary, $700,000,000 of our $1,000,000,000 national income each two years. This does not prepare either for peace or for war.

Finally, let us ask: What would Jesus do? What would love do? What would bring on the Kingdom of God quickest? We must be willing to pay for peace which is worth while, some part of what we would pay for war, which is worse than worthless. We are made of all nations here, "e pluribus unum." We owe much to Germany, England, Russia, France, to every one of the combatant peoples. Let the United States issue bonds if need be and during the war let us be lovers, let us help Belgium, Servia, Poland, any peoples, where we can help without making the continuance of the war easier. At the close of the war, let us lead in movements for permanent peace; let us have a Secretary of Peace as well as a Secretary of War. Let us in sympathy give outright a hundred millions to Germany, to England, to France, something to all. Let us sacrifice for peace and love instead of war and hate. That would be Jesus' way; it alone is truly practical.—Hanford Sentinel, Feb. 28, 1916.

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## REV. MAXWELL SAVAGE CALLED TO LYNN.

A formal meeting of the Board of Trustees of the Church of the Messiah, Louisville, Ky., was held yesterday afternoon to consider the resignation of the pastor, the Rev. Maxwell Savage. The possibility of this meeting was made known in the press a few days ago, when it was announced that Mr. Savage had received a call from the First Unitarian Church of Lynn, Mass.

Mr. Savage, who has had a most successful ministry at the Unitarian church during the past six years, expressed feelingly his deep regret at having to sever his relationship with the church and its congregation, but felt that the call of duty to the heart of Unitarianism made it incumbent upon him to move his residence to New England.

Mr. Savage's resignation was accepted with deep regret, to take effect June 1st. The officers and congregation feel that his departure will be a loss to the church, where he is much beloved, no less than to the community at large, as Mr. Savage is known for his splendid work in civic and progressive affairs in Louisville.

The Board of Trustees adjourned the meeting by appointing a committee to take up immediately the matter of Mr. Savage's successor. It is felt that his successor will be secured before Mr. Savage leaves Louisville.—*Louisville Courier Journal.*

# Sixty-Fourth Annual Meeting of Western Unitarian Conference

## Tuesday and Wednesday, May 16 and 17, 1916

To Be Held With The

Church of the Messiah and the Church of the Unity,
St. Louis, Mo.

### OFFICERS

PRESIDENT—Hon. Morton D. Hull.

VICE-PRESIDENTS—Rev. George A. Thayer, D. D., Rev. Minot O. Simons.

SECRETARY—Rev. Ernest C. Smith. TREASURER—Mr. Charles B. Foote.

Directors to May, 1916—Mr. J. E. Howard, Rev. Maxwell Savage, Rev. Frank A. Gilmore, Mr. Joseph W. Hosmer, Mrs. S. F. Lynn, Rev. Eugene R. Shippen, Mr. John E. Williams.

Directors to May, 1917—Rev. W. Hanson Pulsford, Rev. Fred V. Hawley, Rev. Walter F. Greenman, Rev. George R. Gebauer, Rev. Arthur L. Weatherly, Prof. Karl C. Guthe,* Rev. Rowena Morse Mann.

Directors to May, 1918—Rev. Albert R. Vail, Mr. John R. Guilliams, Mr. Joseph R. Cavanagh, —— ——, Rev. John W. Day, Mr. Charles Grilk, Dr. Wallace K. Harrison.

* Deceased.

## PROGRAM

### TUESDAY, MAY 16TH.

Meetings at the Church of the Unity, Park and Armstrong Avenues. (Park and Compton cars pass the church.)

10:00 a. m. Business Session.
Address of President, Hon. Morton D. Hull.
Report of Treasurer, Mr. Charles B. Foote.
Report of Secretary, Rev. Ernest C. Smith.
Election of Officers.

1:00 p. m. Luncheon.

2:30 p. m. Religious Education Session.
"The Service: Its Value and Place in the Sunday School," Miss Lilla Newhall Breed, Louisville, Ky.
"The Constructive Elements of Religious Education," Rev. Henry H. Burch, Bloomington, Ill.
"Religious Education of Young People of College Age," Rev. Albert R. Vail, Urbana, Ill.
Discussion.

4:30 p. m. Visit to the Missouri Botanical Garden.

8:00 p. m. Devotional Service.
Sermon, Rev. John D. Reid, St. Paul, Minn.

WEDNESDAY, MAY 17TH.

Meetings at the Church of the Messiah, Union and Von Versen Avenues. (Union Avenue cars pass the church. Olive cars pass one block south of church.)

10:00 a. m. "Essential Religion."
"The Unitarian and Other Liberal Religious Movements," Rev. E. Burdette Backus, Lawrence, Kan.
"The Sympathy of Religions," Rev. Samuel Sale.
"The Communion of Saints," Rev. James W. Lee, D. D.
Discussion.

1:00 p. m. Alliance Luncheon, Miss Bella L. Taussig, of St. Louis, presiding.
Greetings of the St. Louis branches by Miss Geneva Crumb, President of Eliot Branch.

2:30 p. m. Alliance Session, Mrs. Paul M. Chamberlain, of Chicago, presiding.
Address, "The Alliance as a Religious Organization," Mrs. Alva Roy Scott, Bangor, Me.
Discussion led by Mrs. D. P. Hueston, Hinsdale, Ill.

4:30 p. m. Automobile Ride.

8:00 p. m. Platform Meeting.
"The Gospel According To," Rev. Lewis G. Wilson, Boston, Mass.
"American Ideals in Religion," Prof. J. W. Hudson, University of Missouri.

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## Invitation

The Churches in St. Louis cordially invite the delegates to the 64th Annual Meeting of the Western Unitarian Conference to be their guests during the Conference sessions. Acceptances of this invitation, stating the expected time of arrival and departure, should be sent to Mr. Samuel P. Goddard, 413 S. 7th St., St. Louis, Mo., not later than May 10th, in order that a return card may be sent, indicating where the delegate is to be entertained.

## General Information

The Conference will meet the first day at the Church of the Unity, Park and Armstrong Avenues. The Park Avenue cars and the Compton cars from the Union Station pass the church. A committee will be at the church on Tuesday to receive the delegates.

The sessions on Wednesday will be held at the Church of the Messiah, Union and Von Versen Avenues. From Olive Street line, the church is one block north on Union Avenue. From other east and west lines, transfer to Union Avenue.

The luncheon at the Church of the Unity on Tuesday and that at the Church of the Messiah on Wednesday will be for all delegates and will be complimentary.

The Ministers' luncheon on Wednesday will be at some place to be hereafter designated. All ministers present will be guests of the St. Louis churches.

## Membership in the Conference

Any person may become a Life Member of this Conference by the payment of twenty-five dollars in one sum, or an Annual member by the payment of one dollar.

Delegate Membership is acquired by certificate of appointment by any religious society or organization that shall have, during the previous year, contributed not less than ten dollars to the Conference. Such society or organization may be so represented by three general delegates, and one additional delegate for every thirty families. These delegates, together with all the officers of the Conference, and of the State Conferences within its limits, and all missionaries at work within its limits, alone have the right to vote.

# THE MIDDLE STATES LETTER

## New York League of Unitarian Women.

The New York League of Unitarian Women held its regular meeting on Friday, April 7th, at Unity Church, Brooklyn.

Mrs. Lawson opened the meeting by reading the Alliance Code suggested in *Word and Work*.

Mrs. Cyril H. Burdett read a report of the activities and various movements in the several religious organizations.

Miss Low made an earnest appeal that those present contribute largely to the Lighting Fund of the Flusling Church, with the result that $22.00 was received in the collection.

The address of the day was given by Mr. Hamilton Holt, whose subject was: "The Federation of the World."

"National Preparedness," while it may be a necessary evil, get us nowhere. International preparedness is the only thing which can bring about peace. The demand for an increase in military forces is a reasonable proposition, as the country is growing. Greater forces are needed for police duty if nothing else. Go to headquarters to learn the state of Army and Navy. Listen to the testimony under oath given by the officers every year. Let all nations disarm and form a League of Peace. In this it is the destiny of the United States to lead and form an interdependence, rather than an independence. Can Wilson do for the world what Washington did for the United States?

## In Memoriam—Charles Elliott St. John.

The Council of the Joseph Priestley Conference, assembled March 20, 1916, in the First Church, Philadelphia, desires to express its keen sense of bereavement in the death of Rev. Charles Elliott St. John, our beloved coworker in the activities of this Conference. We shall ever cherish the memory of his courageous example, illumined by an untiring devotion to good works, by a considerate kindness to others, and by a steadfast loyalty to the claims of duty, and now, while deeply sympathizing with the members of his family in their great loss, which is also ours, we desire to participate with them in the comforting assurance that, although he has left this transitory scene, his inspiring influence will ever abide to brighten and to bless the lives of many loving friends.

Mabel M. Rorer,
*Secretary.*

## Joseph Priestley Conference.

The eleventh annual meeting of the Joseph Priestley Conference will be held at the Unitarian Church, Vineland, N. J., May 4, 1916, with the following program:

*Thursday.*

11:00 a. m.—The Philadelphia League of Unitarian and other Liberal Christian Women. Mrs. Mathilde von Zech, of Philadelphia, will present the question, "Is It Better to be Born or to Become a Unitarian?" Discussion.

2:30 p. m.—The Joseph Priestley Conference. Addresses: Mr. M. T. Garvin, Lancaster, President of the Conference; Rev. E. H. Reeman, Lancaster, Chairman of the Council. Report of the Secretary and Treasurer, Mrs. J. T. Rorer, Philadelphia. Reports from the churches and election of officers.

3:00 p. m.—Addresses: "Our Spiritual Ideals and Their Relation to Preparedness," Rev. J. A. Fairley, Secretary of the Middle States Conference; Rev. F. A. Hinckley, Wilmington, Del. Discussion.

8:00 p. m.—Addresses: "Why Are There Unitarians?" Rev. E. S. Wiers, Montclair, N. J.; "The Religion of the Spirit," Rev. U. G. B. Pierce, Washington, D. C.

## The Church of the Saviour, Brooklyn.

The past month has been a very busy one at the Church of the Saviour. On April 3rd, the annual meeting of the society was held, and most encouraging reports were given of the different activities, both in the church and the chapel at Willow Place. A committee from the church had charge with the Universalists of the Exhibition of the Blind on Friday, April 7th, and enlisted the interest of many from the congrega-

tion. The union services during Lent, at which many distinguished ministers were the speakers, proved a successful venture; in Holy Week, there was a noonday service from 12:00 to 12:30, at which the speakers were Rev. Frank Carlton Dean, Rev. Edgar S. Wiers, Rev. Charles H. Lyttle, Rev. James A. Fairley and Rev. John H. Lathrop. The "Discussions on Fundamental Religious Questions," which Mr. Lathrop has been conducting for several weeks in the church chapel, have proven very successful and have drawn a goodly number each Sunday afternoon. After these discussions, the Young Women's Club hold their "At Home to All," both of these functions ending on Palm Sunday.

At Willow Place Chapel, everything goes on successfully and on Sunday, April 16th, a service was held, both afternoon and evening, in commemoration of the fortieth anniversary of the dedication of the chapel itself; programs, as nearly as possible replicas of the original, were prepared, and the speakers included some of the teachers and scholars who had been in the school for many years. Rev. Franklin C. Southworth preached within the past month and the subjects of Mr. Lathrop's sermons for the other three Sundays were: "What Seest Thou?" "A Ransom for Many" and "Allegiance to the Kingdom."

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### Unity Church, Brooklyn.

Unity League has had the most active year in its history. It has ministered very efficiently to the social life of the young people, and every one of its events has been successful. The recent leap year party, managed entirely by the young women, was a convincing proof of woman's efficiency. The Sunday evening conferences on great ethical questions were participated in by a fair number.

All the societies of Unity Church have been contributing money and working for the Lincoln Settlement for colored people during the past winter. They feel that they can do more to center their activities upon one local institution, and there are comparatively few white people who can be interested in work for the colored people.

The church supper in March, held not to make money but just to bring the members of the church together, succeeded beyond expectation. This supper, too, was engineered by the young women under the direction of Mrs. William Enequist. Never were the members of Unity Church more united and harmonious that at the present time.

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### Troy, N. Y.

The work of the year has been carried forward with an aggressive spirit. The scattered nature of the parish compels the centering of attention and effort on the Sunday morning service. During the latter months, congregations have been substantially larger. The sermons during Lent have been on "The Leading of Jesus," in exposition of the chief articles of our Unitarian faith.

The Sunday school has increased by additions to the Attendance and Cradle Rolls. It is in charge of an active committee which holds regular meetings for discussing its work. An adult class has been engaged in reading the Bible as literature with increasing interest.

The Woman's Alliance has been very active, holding regular meetings for work, twice a month, with social meetings for many of the intervening weeks.

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### Buffalo, New York.

The Sunday morning congregations in this church for the last six weeks have been larger than at any time in its recent history. Mr. Boynton has been preaching a series of sermons on different popular beliefs, as follows: "Why I Am Not a Roman Catholic," "Why I Am Not an Episcopalian," "Why I Am Not an Evangelical Protestant," "Why I Am Not a Christian Scientist," "Why I Am Not an Agnostic," and "Why I Am a Unitarian." The Publicity Committee of the Parish Council has advertised these sermons effectively, and the Monday morning papers have published carefully prepared synopses to the extent of somewhat over a column each week. The endeavor has been to present a fair and accurate account, appreciative in tone, of each faith discussed, and to follow this with three reasons why the faith in question is not acceptable to Unitarians. The fairness

of the treatment has been generally conceded, even by members of the churches whose belief was under discussion, who have attended in considerable numbers. The interest was maintained to the end of the series, the largest congregation of all assembling to hear the sermon on "Why I Am a Unitarian." The average attendance for the six Sundays was a little under 360, which is about fifty per cent larger than the usual congregation at this time of year. Through publication by the press, these sermons have been widely discussed, not only in Buffalo, but in the country for fifty miles around. A movement is on foot to have the series published in pamphlet form and perhaps ultimately in a volume which may be useful to our cause in general.

The usual church activities have gone on during the winter. The church school is now having a campaign to increase its membership, with considerable success. The Red Cross Committee of the Ladies' Benevolent Association has been very active, making and sending many hundreds of articles for hospital use among the wounded soldiers at the front in Europe. The Unity Club has closed a successful year by giving an admirable performance, on two evenings, of "The Man on the Box," for the benefit of the club and of Neighborhood House, the settlement maintained by the church. A Confirmation Class is meeting weekly in preparation for receiving the Right Hand of Fellowship on Easter Sunday.

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### Rochester, N. Y.

Many feel that a definite step forward was taken when the Unitarian church of Rochester voted a generous appropriation for the work of the newly appointed Expansion Committee. There is a large field in Rochester which has never been reached by the local church. The people, under the enthusiastic leadership of Dr. Marshall, believe that the time is ripe for a very definite effort to extend our influence and give the liberal message to the many who feel as we do, but do not realize that they are Unitarians.

To accomplish this, a live Expansion Committee of business men and women has planned a comprehensive publicity campaign which will include newspaper advertising, circularizing, and other approved methods of reaching the people who need our message. Already the effects of this work are plainly seen in the enthusiasm of the greatly augmented congregations, at least a third of whom are new faces.

Just now the "Every Member Canvass" is the centre of interest. Last year, the budget system and canvass were adopted with splendid results. On April 16th, twenty teams of two each will visit all the families of the congregation and endeavor to secure from every member a weekly pledge for the coming year. It is confidently expected that the increased expenditures will be fully met in this way.

Rochester is very enthusiastic in regard to the Every Member Canvass. Not only does it solve the financial problems of the church, but it results in intelligent personal interest in the church on the part of the canvassers and renewed good will and interest among those visited.

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### Adams Memorial Church, Dunkirk, N. Y., and Fredonia, N. Y.

By an amendment to the church constitution, the annual business meeting was held this year for the first time in the month of April. In connection with this, a free (church or family) supper was provided. To this, seventy, some two-thirds of the roll membership, sat down.

Reports of an encouraging character were given from every department, the finances in every case being on the right side. In accepting a cordial invitation to remain as pastor for another year, Rev. H. J. Adlard gave some interesting statistics with regard to the attendance at public worship. It was found that during his pastorship, the permanent congregation had more than doubled, and struck an average of eighty-two for the whole church year. Several times it had been over the hundred mark, the proportion of men was from thirty to thirty-five per cent, and at a recent Sunday morning service, eighteen of the educational fraternity were present. The result of a general invitation to some adherents present resulted in nine new members being added to the list.

A unique method of raising funds for the Ladies' Alliance has recently been

put into operation at this point. The pastor was prevailed upon to give a series of ten weekly, one-hour "Talks on English Literature," the tickets being $1.00 for the course, or ten cents for one talk. They have been amazingly popular. An attendance of forty has been reached amongst whom we have had others of literary taste from orthodox churches.

Mr. Adlard has been prevailed upon to repeat these talks at a later hour for the benefit of the teaching fraternity. Amongst the subjects treated have been Bunyan, Milton, Swift, Johnson, Lamb, Coleridge, Macaulay and Dickens.

The work at Fredonia is being well sustained. The congregations, which are most consistent in character, exceed those of Dunkirk. It is found that the Fredonia movement is beneficial in its reflex action on Dunkirk. Taking the two causes together, it is estimated that Mr. Adlard preaches to between two and three hundred people every Sunday, and this is drawn from a population not exceeding 25,000, which local enthusiasts claim must be a record for the Unitarian movement.

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MEADVILLE, PA.

Sunday evening services have been regularly held all the church year. They have been well attended and have been the local attempt to carry out aggressive missionary work. People who never attended the old church have come in and been interested, and Allegheny College students have been among the listeners. Besides the numbers and interest, it has been counted of public value to have the building lighted on the prominent corner on Sunday evenings when all other churches are open. They will close for the present with Easter, though probably they will hereafter be more a part of the regular order for the church. The new and handsome bulletin board is doing good service for announcements and for preaching during the week. The young people hold meetings every Sunday evening at 6:30, and these have been very successful. Twice recently, these have been preceded by serving tea to any who come. This is done not so much for their own enjoyment as for community service in making a place where anyone may be invited and made to feel at home. The young people have had a new post card made of the church in order to have an attractive one on sale in the city. Rev. Wm. H. Spencer and Dr. H. H. Barber, two of our older members, have recently preached stirring and forward-looking sermons. The church has lost by death one of its oldest members, Mrs. Mary Shippen Cullum, whom many former students of the Theological School will remember with affection. All the regular societies and activities are going on with increasing usefulness.

# NEW ENGLAND NEWS LETTER

"The year's at the spring
And day's at the morn;
Morning's at seven,
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His heaven—
All's right with the world!"

Those may be the poet's words, but they are our feelings here in New England where robins have come again; and wild flowers timidly at first and then freely have pushed up through the dead leaves. The sun has glorified us all—warmed us in and out and made us happy to be alive!

The great thing of the month about here has been the celebration of the Church of the Disciples, foreword of which was given in Mrs. Beatley's illustrated article of last issue. Men's Club, Alliance and the Parish, both at a social night and a Sunday morning service, kept open house, and literally hundreds of people rejoiced in the occasion. Gratitude for the past and inspiration for the future—such seemed to be the spirit.

Another rejoicing, though not confined to New England by any means, was the outcome of the Star Island Campaign. *Forty-five thousand and four hundred dollars!* So, as predicted in the last ADVANCE, it is now in reality *"our Star Island."* We now join in a "Jubilation Meeting" at the Church of the Disciples, Boston, to rejoice in our success.

Still another interest is in the Missions. One of the most extensive occurred at Nashua, N. H., where not only ministers of our New Hampshire churches helped, but some of the evangelical brethren of the city. And what will you say to a "Unitarian Gospel Tent"! Such a thing is actually being made, as well as a body of "evangelists" picked to run it. Moreover, our Wollaston Church, equipped with a new parish house and a fine moving picture outfit, is trying moving pictures to spread the gospel. Good hymns thrown on the screen, words from the minister, prayer. Bible readings are used also. It is a pioneer venture which we are eagerly watching.

Several ministerial changes may be recorded in Massachusetts. Rev. Maxwell Savage of Louisville, Ky., has accepted a call to Lynn. Rev. John H. Hayes goes to Bolton. Rev. George A. Mark begins his pastorate at All Souls', Roxbury, on Easter Sunday. Rev. George L. Thompson is called to Northfield and Rev. S. S. Booth to Waverly where Rev. Charles A. Allen has resigned. Rev. E. S. Meredith goes to Watertown after resigning at the Third Religious Society, Dorchester.

As we turned south last month, let us turn northward this. A strange thing recently happened at Yarmouth, Maine. It seems that the ever-watchful Alliance gave to the church new contribution plates, and lo, the contributions immediately increased! Who tries next? At Waterville, through the energy of Mr. Phalen, there is a fine reorganization of affairs with increasing interest and numbers. At Sanford, Mr. Pratt and his people are hard at it, helping the Polanders with one hand, and trying to help themselves with the other to obtain a $6,500 lot for their future church. Alliance, Sunday school, clubs of young men and women, and minister keep things busy. At Castine, where Mr. Muder has been settled since January, congregations have been increasing to the hundred mark, drawing largely from the Normal School. Hearty, optimistic words come from the minister, whose Methodist fervor and liberal appeal are bearing good fruit.

Three of the Vermont churches have reported. At Brattleboro, special activities of the Alliance Branch and the Men's Club are reported. Ladies' Night, the Alliance Endowment, the Ministers' Pension Society, contributions to the A. U. A. Star Island Purchase Fund, all come in for special mention. Moving on to Windsor, we find Brother Daniels zealous over his mission meetings "from which the impression made was of a deep and lasting quality;" also over a Young People's Religious Union which has been formed. The annual parish meeting showed all things happy. Plans are now laid for summer work in and around the town. Additional word from Montpelier declares that affairs there are in splendid shape—quite a revival of life and hope.

From Portsmouth, N. H., Mr. Gooding speaks interestingly of the Star Island purchase to which his people liberally contributed; also of the erection of a large modern building for the use of sailors who coming ashore have no resort, at present, but saloons "and the like." Another thing, which in my correspondence for the last two months no other church has mentioned—our Portsmouth brethren are planning on a big Shakespeare celebration. Finally, if anyone wants a live, zealous correspondent, bubbling over with service all the way from helping to run a "college" to encouraging young people to pray aloud in meeting, I recommend Henry Ives of Andover, N. H. Before me lies his five-page letter, full of joy in church life and love of people. Is not that the secret of his church success and any other?

Just a reference to the May meetings, so that you will scan the program printed elsewhere and desire to come! John Hunter, actuary of the Metropolitan Insurance Company, Mrs. Tilton and probably Charles W. Eliot, who do not appear on the first announcements, will make the Temperance Society's meeting forge to the front. Then there's William Sullivan, Thomas Mott Osborne, Henry Villard, Merle St. Croix Wright, Dr. Pierce, John Haynes Holmes, and the *Tremont Temple Alliance Meeting* and many other attractions. Oh, yes, and the Alliance Endowment Fund which has already gone beyond the fifteen thousand mark! Who'll help? Who'll work? Who'll come?

CHARLES PHELPS WELLMAN.

# WESTERN CONFERENCE NEWS

The matter of greatest interest in our district is the approaching annual meeting to be held at St. Louis, May 16th and 17th.

## Ohio.

The meeting of the Meadville Conference with the Youngstown church was a stirring event. About seventy-five people were in attendance from other cities. Much enthusiasm was engendered. The annual meeting of the church was held on Tuesday evening, April 11th, showing good work done in all departments of the church life. An accumulated deficit was wiped out, and the church faces its new year with courage and confidence. The course of lectures on New Testament topics by Prof. Bowen of the Meadville Theological School, recently completed, was very stimulating and successful.

The annual meeting of the Cleveland church was held on April 7th, the reports showing satisfactory programs in all departments. The Howe Publication Society, connected with the church, is becoming more and more important in the publication of works for the blind. A monthly magazine for children is being printed and sent all over the United States. The society is considering the proposition of printing school books in very large type for the use of the partially blind. This promises to be a very important undertaking. Every Wednesday night, a group of blind men meet in the room of the society, and a member of a volunteer committee from our church reads current events or any article of special interest. A Social Service League has been formed in the church and meets every Sunday immediately after the morning service. All persons interested in any form of charitable work are heartily welcome. There are no dues and no hard and fast obligations. The aim of the League is to develop intelligent interest in philanthropic questions and to train volunteers for effective service.

At Toledo, one of the successful activities of the year is the Pleasant Sunday-Afternoon Social Meeting. It has been held once a month, and at every meeting the minister has read a play of ethical and social significance. There has been music also, and the Woman's Alliance has served tea. The attendance has been very good, and on the increase. It has provided an opportunity for mutual acquaintance. A series of special evening services has just come to an end. At these meetings, the attendance has not been so satisfactory, but the services have been very helpful and greatly appreciated. The Great Affirmations of Unitarianism have been discussed at these meetings. The Social Service Committee of the Alliance has secured the organization of a branch of the Consumers' League in Toledo during the winter. The church is well represented in the civic and benevolent organizations of the city. The minister is a member of various social service committees and societies of the community. The simple statements of ethical and spiritual principles which appear on the church bulletin board each week have created quite an interest in the city. The minister has published a weekly postal-card calendar, which brings the church announcements and appeals to the attention of all the friends of the church, whether regular attendants or not. The Men's Club and the Woman's Alliance have had interesting meetings during the year. The Alliance has responded to many appeals for financial help and broadened its knowledge and sympathies through this co-operation.

## Wisconsin.

The Milwaukee church has launched a recruiting campaign, with the definite purpose in view of extending its influence in the community and increasing its membership. This is a new departure for this church and indicates an increase of the democratic spirit and the increasing socialization of its ideals.

## Iowa.

The April Calendar of the Davenport church announces the following sermon topics: "Our Friend, the Devil," "The Price of Peace," "On Behalf of Personality." On April 10th, Dr. Subhindra Bose of Calcutta, India, gave an illustrated lecture on "Hindu Art."

The Union Church at Griswold has again sent a contribution to our Confer-

ence treasury as an indication of good will from this independent organization.

At Des Moines, a campaign for new members is in full swing. Twenty-eight new members were secured during the month of March, and a distinct effort to increase the number to one hundred during the month of April has some prospect of success. The sermon topics for the month were as follows: "Self Sufficiency," "What is a Free Church?" "Personal Efficiency," "What is Duty?" "The Essentials and Power of Character," "What is Good?" "The Resurrection of Good Citizenship," "What is Heresy?"

In Sioux City, plans to better conditions and promote right living receive the timely encouragement of Unity Church. On the Sunday of Clean-up Week, Dr. R. M. Waters gave an earnest talk, urging better housing laws. Our church treasurer has recently been elected mayor. So the sphere of influence widens. In every direction, the inspiration of our faith expresses itself in activities for community betterment.

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### Missouri.

The Kansas City church reports that a Junior Alliance has recently been formed here, with a charter membership of seven. The young people seem very enthusiastic, and each one plans to bring in at least one new member. One of the interesting meetings of late in this connection has been a gathering of the couples who have been married during the last two years. At this time, we had a co-operative bridal dinner, at which each bride furnished and served one course of the dinner. Each bride wrote out recipes of the course which she had served, and these were put together in book form as souvenirs of the occasion.

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### Kansas.

At Wichita, the pastor, Rev. L. M. Birkhead, conducted a series of special meetings during the week preceding Easter. The special purpose of these meetings was to set forth a positive and constructive statement of Unitarian faith concerning the great questions which press upon all serious-minded people for an answer. The topics were as follows: "The Foundation of Religion," "What is Truth?" "Prayer," "Faith," "Salvation," "The Positive Side of the Liberal View of the Great Religious Ideas: God, Jesus, Bible, etc.," "The Place of Self-Denial and Sacrifice in Religion," "A Good Friday Meditation," "Immortality" and "Popular Objections to a Liberal Religion."

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### SPOKANE, WASHINGTON.

The First Unitarian Society of Spokane held its annual dinner and business meeting in the dining room of one of the large department stores. Several hundred people attended and took part in the discussions. The Treasurer's report was received with enthusiasm and showed a comfortable balance, in spite of the fact that the expenses on account of our unusual growth were almost double those of previous years. The Financial Secretary reported that a sufficient amount had been subscribed to cover the budget for 1916 which includes a substantial increase in the minister's salary. The number of subscribers was increased from sixty-five last year to 360 this year, and the Sunday morning offerings average about $70.00, even though finances have never been mentioned from the pulpit.

The Sunday morning audiences continue very large. The real test came during the past three Sundays, when the theater was filled and some turned away in spite of continual downpours of rain. The theater seats 1,164 people. People are joining the society at the rate of about twenty a month, and the By-laws have been thoroughly revised in the hope of effecting a more permanent and influential organization. Much interest is being shown in a series of four addresses by Mr. Dietrich on "Unitarians: Who Are They and Why Are They?"

It is a great pleasure for the older members of this society to see it placed in the forefront of all the progressive movements of this progressive city. Mr. Dietrich is well known throughout the whole of the Inland Empire as "the best public speaker in Spokane," and the services at the Clemmer Theater on Sunday mornings, in addition to being religiously inspiring, are considered the foremost educational feature of the community.

# Books by John Haynes Holmes

## Is Death the End?

**1—What Newspapers Say:**

"Distinguished throughout no less by its crystalline clearness of thought than by its fine sanity and courtesy. . . . Closely reasoned and exceedingly interesting, a valuable contribution to the literature of modern religious thought."
New York Times.

"As a resumé of the best thought of our day, . . . this book is a delight."
Chicago Record-Herald.

**2—What Religious Journals Say:**

"Mr. Holmes has produced an able book . . . and we predict a large circulation."
The Christian Evangelist.

"An excellent statement. . . . The author has mastered his subject, while his own natural brilliancy as a writer lends a charm to the whole presentation which cannot be resisted. . . . The chapter (in Psychical Research) is the sanest analysis . . . which has yet appeared."
American Lutheran Survey.

**3—What Journals of Scholarship Say:**

"What impresses most of all is the author's wide acquaintance with and full appreciation of all that is new in modern thought. . . . His treatment of Psychical Research . . . is scholarly, logical and acute. . . . Style . . . vigorous, lively and stimulating."
Princeton Theological Review.

"To be commended to the thinking public, particularly to ministers."
Yale Divinity Quarterly.

**4—What English Journals Say:**

"As cogent a presentation of the grounds of hope as we have found anywhere."
The London Nation.

"The book's main interest lies in the skill with which it enlists modern scientific doctrines into service."
Edinburgh Scotsman.

**Published by G. P. Putnam's Sons, New York City—$1.50—At all booksellers**

## The Revolutionary Function of the Modern Church

"An earnest, rational and illuminating presentation of practical conclusions as to the social duty of the church."—New York Times.

"The book is stimulating reading."—The Christian Advocate.

"An able and brilliant book."—The Christian Register.

**Published by G. P. Putnam's Sons—$1.50**

## Marriage and Divorce

"A presentation fair and clear though brief."—Chicago Daily News.

"Formulates his views with admirable lucidity."—Rochester Post Express.

"Clear and valuable little book."—San Jose Mercury Herald.

"His views come as near offering a solution as any that we are ever likely to reach."—Rochester Herald.

**Published by Huebsch, New York City—50c**

# For What Do Unitarian Churches Stand?

*For the religion of the spirit, as distinguished from the religion of authority, whether of pope or book, of priest or synod. They accept "truth for authority, not authority for truth," and believe in the never ceasing revelation of God to man in all lands and ages.*

*For freedom of thought and word, believing that freedom and truth go ever hand in hand. Therefore they do not attempt to prescribe the belief of either their ministers or their laymen, nor do they fear diversity of opinion as incompatible with unity of spirit.*

*For the fuller realization of the divine in the universe and in the heart of man. They believe that God is Infinite Spirit, the source of all life and truth, and that something of the nature of God may be apprehended by study of humanity, and of the world about us.*

*For belief in the divine humanity of Jesus, because they hold that all souls are children of the Infinite Spirit, and that the divine sonship is a universal manifestation, not a unique phenomenon.*

*For civic reform, economic justice, and social regeneration, believing that the mission of the church is now and here to establish the divine commonwealth of love and peace on earth.*

*For eternal life—not merely another life of blissful ease, which we shall discover beyond the grave; but life which already lays hold upon immortality because it is even now in harmony with God's divine order.*